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THE WORK OF THE HOLY SPIRIT.

WITH the view, mainly, of examining some of the assumed sources of Spiritual Light, we have given in the RELIGIOUS HISTORIAN, eleven consecutive "Preliminary Dissertations," but in closing the Volume, we wish to furnish a condensed statement of Scriptural teaching on the subject of "*The Work of the Holy Spirit.*" The value of a correct understanding of the Spirit's work, is so palpable, that it is quite sufficient, to merely intimate our purpose. We, therefore, very respectfully submit the question,

THE HOLY SPIRIT—WHO? OR WHAT?

We confidently appeal to the Bible, as the only source of intelligence, touching the influence of the Spirit. Having given, what we consider, the undoubted teachings of the Sacred Scriptures, on the subject, we may occupy a small space in allusions, to a few of the most popular speculations, regarding spiritual operations. We are admonished, "To prove all things, and hold fast that which is good."

While we may not be fully competent, to define the meaning of God, the Son of God, or the Holy Spirit, even to our own satisfaction; we can, at least, become partially acquaintcd with each, by direct appeals to the only authority on earth, which can be brought to bear upon the momentous questions involved.

In answer to the inquiry, "What is the first commandment of all?" our Lord replied, "The first of all the commandments is, Hear, O, Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mar. 12, 25.-30. Paul said, "Though there be that, are called gods, many; but to us, there is but one God; of whom are all things, and we in him." 1 Cor. 8, 6. Again, "God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands—yet, in him, we live, and move and have our being. Ac. 17, 24-28. In forming our conceptions of the Divine Majesty, we will be essentially assisted, in contemplating him, through his own full and perfect representative on earth—the Lord Jesus Christ. Our Lord said, "God so loved the world that, he gave his only begotten Son that,whosoever believeth on him shall not perish, but have everlasting life." "He was rich in heaven, but for our sakes, he became poor, that we through his poverty, might become rich." 2 Cor. 8, 6. The Son of God said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." Jno. 6, 38. Jesus prayed, "For the glory he had with his Father, before the world was." John 17, 5. Of the Savior, it is said, "The world was made by him, and the world knew him not." Jno, 1st 10. Paul says, "God, who at sundry times and in divers manners, spake in time past to the fathers by the Prophets, hath in these last days, spoken to us by his Son, whom he hath appointed heir of all things, by whom, he also made the worlds." He. 1, 2.

We regard these scriptures, quite sufficient to set forth in the light of the Bible. the Father, and his only begotten Son, and we should remember that, the blessing is pronounced upon those who believe, "As the Scriptures say," John 7, 38. We should inquire next? Who? or What is the Holy Spirit? We entertain no theory, and consider it a most dangerous subject on which to speculate. Therefore, it shall be our ambition, to examine this grave question in the light, and in the words, of the blessed Bible. Beyond this there is no light. The sacred volume opens, "In the beginning, (first of all,) God created the heaven and the earth." Gen. 11. "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God *moved* upon the face of the waters." Gen. 1, 2. This brooding over the face of the deep and shaping the earth for the use of man, is the first revelation and work of the Spirit. The second

work is like unto it, "By his Spirit he hath garnished the heavens." Job 26, 13. On the subject of creation, David wrote, "By the word of the Lord, were the heavens made; and all the host of them, by the breath of his mouth," "For he spake and it was done; he commanded and it stood fast." Ps. 33, 6–9. David intended by "The breath of his mouth," to designate the Holy Spirit, by which the heavens were garnished. The Spirit is but seldom mentioned in the Old Testament, but in the New, it is represented as the *active* agent in the conception and ministration of the Messiah.

"That, which is conceived in her, is of the Holy Spirit." God is represented as a *person.* Jesus Christ is said to be "The express image of his person." Ac. 1-3. Hence, as Christ came to make known his Father to the world, he said to "Philip, he that hath seen me hath seen the Father, and how sayest thou, then, show us the Father." John 14, 9. It is also said, "Jesus went up straight way, out of the water; and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him." Mat. 3, 16. In the commission, baptism is, "Into the name of the Father, Son and Holy Spirit." Paul said, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Amen. 2 Cor. 13, 14. While the Spirit is not called a person, there is no idea more degrading than that, which represents it as mere wind, or a dumb agent, resembling electricity, or an influence to make recipients feel well. The Spirit of God is represented as "*hearing*," "*speaking*," "*teaching*," "*reproving*," "*convincing*," "*calling*," "*separating*," christians in their several departments, as "*testifying*," to and even as "*glorifying*" Jesus Christ. No marvel that, he who lied to the Spirit, lied to God. He is God's messenger to the heart of man. Our Savior said, "the Spirit who proceedeth from the Father, I will send to you." Jno. 15, 26.

THE MINISTRATION OF THE SPIRIT, ANTERIOR TO PENTECOST.

"Jesus being baptized, and praying, the heaven was opened, and the Holy Spirit descended, in a bodily shape like a dove upon him." Lu. 1, 22. The student of the Bible, may well ask, Why was the Spirit given to the Savior? It was for his annointing. Saul, the first King of Israel, is called, "The Lord's annointed." 1 Sam. 24, 6. David is said to be, "The annointed of the

God of Israel." 2 Sam. 23, 1. The high priest is called, "The annointed priest," Lev. 4, 3, and even Cyrus, king of Persia, is styled, "The Lord's annointed." Isaiah 45. 5. The Father, in addressing the Son said; "Thou art fairer than the children of men; grace is poured into thy lips; therefore, God has blessed thee forever." "Thy throne, O, God, is forever and ever, the sceptre of thy kingdom, is a right sceptre. Thou hast loved righteousness and hated iniquity, therefore, God, thy God, hath *annointed* thee, with the oil of gladness above thy fellows." Ps. 45, 6-7. Paul applies the passage to Jesus Christ. He. 1, 7-8.

Our Lord is represented by the Prophet, as saying in reference to the annointing, "The Spirit of the Lord God is upon me; because the Lord hath annointed me to preach good tidings to the meek." Isaiah 61, 1-3. The Savior, in giving the purposes of the Spirit said, "He whom God hath sent, speaketh the words of God; for God giveth not him the Spirit by measure," or sparingly. John 3, 34. By the Spirit, the Lord was enabled to speak the words of the Father to the lost, and hence, he said, "I have given them the words which thou gavest me." John 17, 8. In all the teaching of the Messiah, he maintained that, his words, and his teaching, were not his, but the Father's who sent him—that, the Spirit gave the words.

It was also, through this divine agency, the Lord, performed miracles and cast out devils. He said to the Jews, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Mat. 12, 28. Again, it is said, "If I, with the finger of God, cast out devils, no doubt the kingdom of God is come upon you." The enemies charged that, he "cast out devils through Beelzebub, the chief of devils." In reply he said, "If I by Beelzebub cast out devils, by whom do your sons cast them out?" Luke 11, 14-20. It should not be forgotten that, the charge of working through demoniacal agencies, instead of the Spirit of the Father, was pronounced the sin against the Holy Spirit, which was unpardonable. Detracting in the least, from the work of the Spirit, is the sin upon which God, Angels, nor good men, can look with the least allowance. In connection with the work of the Spirit through the Messiah, it will be in place to inquire, as to the Spirits agency through the disciples—the twelve, the seventy, and the thousands of believers, while the Savior was on earth.

The modest John, in contemplating his preparatory mission, and the greatness of the Messiah's reign, said, "He must increase, but I must decrease." Though placed amongst the Prophets, he

declared, "The least in the kingdom of heaven shall be greater than he." Furthermore, said he, "I am not worthy to stoop down, and unloose his shoes. I baptize in water, but he shall baptize in the Holy Spirit and in fire." It will be noted, that John was addressing the Jews only. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The axe was at the root of the trees, and every tree which did not bear good fruit, was to be felled and cast into the fire. Some of the trees were the planting of the Lord, and some were planted by Satan. This statement, is a quotation. "Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But to you that fear my name, shall the sun of righteousness rise with healing in his wings." Mal. 4, 1-2. The Jews for their sins, were plunged into a "furnace of fire" where they are still, "weeping, wailing and gnashing their teeth." Mat. 13, 49-50. That certain disciples of Christ, were miraculously endowed, anterior to the ascension, there can be no doubt; yet, it would be difficult to tell precisely *how*, they were enabled to perform such wonders. It is not said that, they had been "*annointed*," with the Spirit or spoke by the Spirit, or had the Spirit. The Lord said, "cure disease" "heal the sick" "cast out devils" "freely you have received, freely give." Luke 9, 1-6. To the seventy he said, "Take no money, or purse." "He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me." On their first return, they reported, "The devils are subject unto us through thy name." It was then, the Lord said, "I saw Satan as lightning fall from heaven." Lu. 10, 1-16. To encourage them further, he said, "I give you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall, by any means, hurt you. Notwithstanding, in this rejoice not; but rather, rejoice that, your names are written in heaven." In addition to healing the sick, casting out devils, raising the dead, etc. through the words of the Divine Master, they were blessed in seeing the things they saw, and in hearing what the wise men and Prophets had not heard." Lu. 10, 23-4. Still, we read of no power which they possessed beyond the all-prevailing *name*, of their Lord and *his blessed words*, from the Father.

How, the *name* of Jesus operated in curing the afflicted, cas-

ing out evil spirits and calling the dead to life, we might leave to the wisdom of philosophers. We simply believe the facts, as recorded, and say, "With God, all things are possible." It matters not how plain, how simple, or how feeble, the agency may appear. It is quite enough to know that, it is the Lord's order; if it is but to wash the "clay spittle," from the blind eyes, to restore sight; or look to a serpent of brass, to extract the deadly poison of the fiery serpent. The *name* and the word of the Messiah, were effective means to meet every emergency, to the ascension of the Savior.

THE DESCENT OF THE SPIRIT TO THE DISCIPLES.

From John, the disciples anxiously looked for the Baptism of the Spirit. John said, "He will baptize with the Spirit." The Lord, instead of calling down the Holy Spirit—which had been given to him, without measure, merely repeated the promise, saying, "When they deliver you up, take no thought how, or what ye shall speak, for it shall be given to you, in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father, who speaketh in you." Mat. 10, 10; Mark 13, 11; Lu. 12, 11-12. Again, he said, "Settle it, therefore, in your hearts, not to meditate before, what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries, shall not be able to gainsay or resist." Lu. 21, 15. These are prophetic declarations, to take effect when the Spirit should descend to the disciples. The developments, were startling to the humble servants of Christ. They could not well understand the *unity* of God and his Son, and when Jesus said, "I am in the Father, and the Father is in me, the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works," they could but look upon each other with astonishment. But he added, "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go to my Father." Jno. 14, 12. When the Lord said, "No man can come to the Father, but by me, and if a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him," they were much perplexed. To see how God and his Son could be one, was sufficiently difficult; bnt to be assured that believers should be one with the Father and his Son, was a spiritual conception so

grand and ennobling that, they could not see how it was possible. The intimation, that, the Lord would soon depart from them, filled them with grief. Jesus said, "Hitherto, ye have asked nothing in my name." Jno. 16, 24. Pointing to the time, when he should be glorified, and to the new order to be inaugurated, he added, "At that day, whatsoever, ye shall ask the Father in my name, I will give it you," Jno. 16, 23. Again, he said, looking to the anticipated spiritual temple. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14, 16. "A little while" he said, "and the world seeth me no more," but when sorrow filled their hearts, he assured them that, "He would not leave them *comfortless*," or, as *orphans*, "but would come to them." This, however, was not a promise to be with his people in person; but spiritually. "I tell you the truth, it is expedient for you that I go away; for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you." Jno. 16, 7.

There are several points which should be distinctly noted in this promise. In the first place, we should have the correct idea with reference to the Spirit to be sent in the place of the Savior. The Lord said, "I will pray the Father, and he shall give you *another* Comforter." Mark well the expression, the "Father will give you *another* Comforter." This plainly implies that, Jesus was the first *Comforter;* and the Spirit was to take his place. In what sense, was Jesus Christ a Comforter? It was not his mission merely to gratify the sensuous or spiritual nature of man. How then, did he comfort his disciples, He comforted them, by teaching them and lifting their hopes to heaven. He was Mediator, between God and men. His mission was to call a lost world to a loving Father. Hence, the word *Parakleetos*, from the words *Para to*, and, *Kaleoo, to call*, and literally translated, signifies, to call to the Father. Lexicographers, uniformly translate the word *Advocate*, or *Comforter*. But what does Advocate mean? *One who calls.* It is said, If we sin, we have an Advocate, or one to call us back to God. The idea of the Advocate denoting one to beg God, or plead with him for man, is a very gross conception. The word may be translated *Teacher*. The idea of the Lord was, I must leave you; but I will give you consolation, I will be with you, I will send the Teacher, the Advocate, who will lead you into all truth, and remain with you forever, Thus, we discover

that the Comforter, was to be, the ever present guide, teacher and restorer of their highest anticipations. The Advocate was to be in the disciples; to dwell with them; he was to teach them all things; to bring all things to their remembrance whatsoever the Lord had said unto them." "To testify of Christ; to reprove the world of sin, of righteousness, and of judgment." "To guide them into all truth." "Was not to speak of himself, but whatsoever he shall hear, that shall he speak. He was to show the disciples, things to come; to glorify Jesus Christ, and show it to the disciples." Wondrous teacher! to come to earth, as the director of Christian hearts; and as God's ever living minister to the soul, and only witness to man! It should be noted, that the world could not receive the Spirit." John 14, 17.

The Romanists have founded the ceremony of "blowing their breath" into the face of infants, at what they call their dedication, from a misconstruction of the passage, "He breathed on them, and said, receive ye the Holy Spirit." Jno. 20, 22. It is scarcely possible, for any one, to give proper attention to the Savior's declaration, "If I go not away, the Comforter will not come to you," and still maintain that, he breathed the Spirit upon the disciples, while on earth. The Lord merely exhorted the disciples, to receive the Holy Spirit; but first, go into the city and "*wait*," said he, for the rich endowment. The passage correctly translated does not read he "*breathed on them*." The words, *on them*, are not in the Greek; and we have only to do with, *breathed*. We would render the passage, "And saying this, (*enephuseesen*,) he breathed, (*paused*) and said to them, receive the Holy Spirit." But all the facts in the history of the descent of the Spirit, force the conclusion that the Spirit was not sent, before the Lord ascended. No one can possibly reconcile so contradictory statements.

We should remember that, after the foregoing interview with the disciples, the Savior, "commanded them that, they should not depart from Jerusalem, but *wait* for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Ac. 1, 4-5. On that day, the Lord ascended to heaven, and the Spirit was promised in a few days to the disciples. They waited till the next first day of the week—the first Pentecost—the disciples, "were all of one accord," in the temple waiting for the Heavenly teacher, when, "suddenly" his approach was an-

nounced, "As of a rushing mighty wind, filled all the house where they were sitting." "And they were filled with the Holy Spirit; and began to speak with other tongues, as the Spirit gave them utterance." Peter stood up and said to the multitude, that, it was the fulfilment of the prophecy—"I will pour out in those days, of my spirit, and your sons and your daughters, shall prophesy; your young men shall see visions, and your old men shall dream dreams." This, was truly the first descent of the Spirit of God upon the disciples. Before attempting to show the purposes of the baptism of the Spirit, we wish to present, the divine *order* of the manifestations. The Savior, just before he ascended, said, "Ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in *Jerusalem*, and in all *Judea*, and *in Samaria*, and unto the *uttermost parts of the earth.*" Ac. 1, 8. We have witnessed the out pouring first, at Jerusalem. In a very short space, the preaching of the Spirit, had been the means of enlisting from ten to twenty thousand active converts in Jerusalem.

"There came also, a multitude out of the cities round about unto Jerusalem, bringing sick folks and them who were vexed with unclean Spirits; and they were healed every one." In this manner, the light spread, not only in Jerusalem, but by the dispersion of the disciples, who went every where preaching the word, the truth reached the cities of Judea, and in a short time, the most distant nations of the earth. Philip, one of the seven. went down to the city of Samaria and preached Christ unto them." The people saw the miracles and rejoiced, and "When they believed, they were baptized," but as yet, they had not received the Spirit, and the Apostles sent to them, Peter and John, who prayed for them that, they might receive the Holy Spirit. "Then they laid their hands on them, and they received the Holy Spirit." We find, Philip directed by the Spirit, to the Ethiopian nobleman. From these statements, we may clearly see, *when* the Spirit first reached Jerusalem, the Judean cities and Samaria.

THE DESCENT OF THE SPIRIT UPON THE GENTILES.

Between seven and eight years after Pentecost, the Spirit "fell upon all who heard," the words of Peter, at the house of Cornelius, in Cesarea. Ac. 10, 44. Cornelius, while, from his knowledge of God, through the law, was a "*devout*" or *pious* man; his "prayers and alms" had gone up, "as a memorial of his uprightness before

God." This was, however, no evidence he was pardoned or saved, in any scriptural sense. In a vision, he was directed to send for Peter, to "tell him what to do," or "words by which he and all his house should be saved" Ac. 10, 6 and 11, 14. It should also be remembered, "God had made choice that, the Gentiles, by the mouth of Peter, should hear the word of the Gospel and believe." Ac. 15, 7. When Peter reached the house of Cornelius, his first work was to learn the purpose of Cornelius in sending for him. The whole was stated, in few words by the anxious Gentile, when he said, "Now, are we all here ready before God, to hear whatsoever is commanded thee of God." Ac. 10, 33. Peter relates, "As, I began to speak, the Holy Spirit fell on them, as on us at the beginning." Ac. 11, 15. Peter in making his report before the church at Jerusalem, said, "As God gave them the like gift, as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" The church said, "Then hath God also to the Gentiles, granted repentance unto life."

We should not omit noticing that, the six prejudiced Jewish brethren, who accompanied Peter, "were astonished at hearing the Gentiles speak with tongues and magnify God." Ac. 10, 46. Such are the facts in reference to the first descent of the Spirit upon the Gentiles. The Spirit was also the main agent, in "calling and sending" Paul and Barnabas from the church at Antioch, to the nations north of the great sea." At Ephesus, Paul extended his hands to the twelve, when the Holy Spirit came upon them, and they spake with tongues and prophesied." Ac. 18, 6. These are the main scriptures, in regard to the descent and wondrous spiritual influences to the nations.

TO WHAT CLASSES OF PERSONS WAS THE SPIRIT SENT?

In obedience to the promise of the Savior, the Spirit was sent first, to the disciples; to believers, and pardoned persons, at Jerusalem and Samaria. In the second place, the Gentile, Cornelius before faith—before, in fact—he had heard the words of his salvation, before repentance, and before his submission to Christ, was the subject of the Spirit's miraculous influences. To the churches, also, was the Spirit sent as a teacher and leader; and remained with the saints, directing in all matters spiritual, till the body of Christ was perfected.

WHAT WERE THE PURPOSES OF THE BAPTISM AND OTHER EXTRAORDINARY INFLUENCES OF THE SPIRIT?

The main purpose of the baptism of the Spirit upon the disciples on Pentecost, was to enable them to announce the Gospel of salvation to a lost world. It had been preached seven hundred and sixty years that, "The law should go forth out of Zion and the word of the Lord from Jerusalem." Isaiah 2, 3; Mic. 4, 2. The Savior, in quoting this passage, said, "It was written" that, "Repentance and remission of sins should be preached, in his name, among all nations, beginning at Jerusalem." Lu. 24, 47. The disciples were pardoned, and saved, and they only needed miraculous power to qualify them for their arduous work in carrying out the purposes of the commission. At Samaria, it was a principal purpose, in the miraculous display of the Spirit, to confirm the truth.

The baptism of the Spirit upon the Gentiles, at the house of Cornelius, gave them no faith, no repentance, no "*regeneration*," no conversion, no adoption, and no witness of the Spirit that, they were christians; but was chiefly intended, to convince Peter, the six brethren with him from Joppa, and the world, that, "God was no respecter of persons." It is said, the Spirit was sent, because Cornelius had faith. There is no evidence to this effect, Peter was sent to "Tell him words by which, to be saved," but the Spirit fell, as he "*began to speak*," and before, he was told, what to do. He was an enlightened and devout Gentile, as we have seen, but was not a believer, till he heard the Gospel from the lips of God's chosen ambassador; and was not a christian, till he repented, and did, what Peter was sent to tell him—to "be baptized in the name of the Lord."

It is often said that, Paul, in the passage, "By one Spirit are we all baptized into one body," 1 Cor. 12, 13, intended to convey the idea, of a spiritual baptism, in order to enter into Christ; but we presume no Bible scholar, or person capable of teaching the most simple elements of truth, entertains such a notion. Paul was not speaking of a baptism of Spirit, but simply said, "In (en) one mind, are we all baptized into one body, and drink into one spirit." The notion of being first baptized by the Holy Spirit, and then, drinking into the Spirit, is certainly an erroneous conception of the passage. Paul in like manner, exhorts to "stand fast in *one spirit.*" Phil. 1, 27 and said, "Walked we not in the same spirit?"

2 Cor. 12, 13. All the Apostle could have intended, was a solemn declaration that all, "In one mind," of true submission, were baptized into the one body of the Lord Jesus Christ.

Christians in the first age, had no written law, no Bible, no Book of spiritual instruction to direct them. The writings of Moses and the Prophets, while they contain much valuable information in reference to the long promised new order, contain nothing in practical detail. Hence, the necessity, for the Spirit, to direct the Apostles in planting churches; and leading the saved in a miraculous manner, into all the truth pertaining to the new order. That was the day of the church's childhood. Paul, however, said, "the prophecies, tongues, etc. shall cease." 1 Cor. 13, 8. Still, they were to remain, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till all come to the unity of the faith, to the knowledge of a perfect man, in Christ Jesus." Then, they should be no more children, tossed by every wind, "but by speaking the truth in love, were all to grow up together, according to the effectual working in the measure of every part, making increase of the body unto the edifying itself in love." Eph. 4, 12-16. These attainments, were witnessed, when the Spirit had furnished the full revelations, for leading the disciples into all truth, and the churches, were equipped for the conflict with the world. That was about the close of the first century, possibly, a little earlier. From that day to the present, the church has proved competent for the work of saving the lost, and extraordinary revelations, such as tongues, signs and baptisms by the Spirit, have not been needed, and consequently, it devolves upon us next, to inquire

WHAT ARE NOW THE SPECIFIC WORKS OF THE SPIRIT.

First, the Holy Spirit, is the agent in the conversion of a wicked race. The Savior said, "The Spirit shall convince the world of sin, righteousness and of judgment." The wicked, are turned from darkness to light, from the power of satan to God,—are changed in heart, in life and state—through the agency of the Holy Spirit. How does the Spirit accomplish so much for lost man? Two answers are given. The materialistic reply, is to the effect that, the Spirit acts *directly* upon the human heart as chemical, or other natural agents, act in their combinations. This, we

may, justly call, the *sensuistic*, *physical*, *material*, or *direct* system of spiritual influence. It prevails in all modern revival experiments, in Shakerism, in Quakerism, and in every phase of modern Spiritualism. The only test, of such direct influences, is the *feeling*, the *sense*, the *touch*, the *bodily* change, under whatever name, it may be designated. This system, leads the world to look to animal instincts as inspirations of the Almighty, to the impulses of the passions as the voice of God, well nigh consigns our race to a level with "natural brute beasts."

The scriptural view of Divine influence, contemplates man, as superior to brutes and brute forces, as distinguished from the lower animals, by a *heart*, *mind*, *soul*, and spirit, which allies him to God, and predisposes him to look above for support. The Holy Spirit's mission is to bring the whole man—body, soul and spirit, into sweet accord with God and the spiritual world. Are we asked, how the Spirit, accomplishes the work? We answer, through the *intelligence*. How is the intelligence approached? We answer, through the eyes of the understanding, and by power which God furnishes in living words. Are we asked if God never influenced without addresses to the understanding heart? History affords no exception. There is no one under spiritual influence, without living, light giving words. The Savior, submitted four examples; and "The honest and understanding heart" alone brought forth fruit. The idea of a "direct influence of the Spirit to regenerate," as it is *erroneously* called, the human soul, or to aid in giving power and efficacy to the word of life, in the salvation of man, is not only grossly materialistic, but it leads to direct skepticism and downright infidelity. God is in all his agencies in nature; and in accomplishing his grand spiritual purposes, he is absent from no appointment. "His word is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder, of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." The Gospel is his power in order to salvation, and he who prays to God to make his word effectual, or to attend his agencies in any particular, believes not in the Almighty, and has no confidence in his wisdom to govern man. God was in the "*Mercy seat*," in the old dispensation, and is imminent, in all his appointments of grace, in the new institution. As a very important spiritual work, we are said to be, "Created in Christ Jesus, in order to good works which God hath before ordained that, we should walk in them."

Eph. 2, 10. The Savior said, "Except a man be born again, he cannot see the kingdom of heaven," which he further explains, in the words, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven." Our natural birth is *one*—a birth of the father and mother. The new birth is but one, which God accomplishes, through the agencies of water and spirit. The passage which speaks of the birth of the Spirit, Tischendorf, gives, "Born of water and the Spirit." Hence, the idea of a new birth or creation, by water, and another, by the Spirit, is unauthorized. Paul says, "He has saved us, by the washing of regeneration (the new creation) and the renewing of the Holy Spirit." Lu. 3, 5. There is but one salvation, or birth by the *washing* and *renewing*. Paul makes the subject, still more pointed, "In one mind" or "in obedience to one spirit," "are we all immersed into one body, and have all been made to drink into one spirit." 1 Cor. 12, 13.

The Savior was careful to impress his disciples with the idea that, as he was in the Father, and the Father in him, all christians are one in them. This spiritual *unity* is intended to express that spiritual relationship, which takes place on entering the spiritual body. All have the same God and Father, the same Lord—all are led by the one faith, enter the one body, are put in possession of the one hope, and receive the one spirit. Hence, Paul says, "Because ye are sons, God has sent forth the Spirit of his son, into your hearts, crying Abba, Father;" and again, he asserts that, "He who is joined unto the Lord is one Spirit." If there is a single proposition in the Bible, which cannot be misunderstood, it is that which promises spiritual life, the indwelling of the Spirit, —to each faithful follower of the Lord. The Spirit is ours to strengthen us, for the trials of life; to enable us to overcome and perfect our character. Pardon, salvation, the new life, and that, our names are written in heaven, are matters of faith; and still, we possess the Spirit "as an earnest of the inheritance," that awaits the righteous. The fruits of the Spirit, afford the evidence to the world, and to each other, that we are the children of God.

The spiritual fruits of "*Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness* and *temperanee*," are the infallible *criteria*, that we, "are heirs of God and joint heirs with the Lord

Jesus Christ." The still more important question is, however, to determine, if

WE HAVE "THE WITNESS OF THE SPIRIT," WHO ALONE TESTIFIES TO OUR HEARTS THAT OUR SINS ARE FORGIVEN, AND OUR NAMES ARE WRITTEN IN HEAVEN.

In regard to *the fact*, of the Spirit's witness, there is no controversy, but the question is, "*How does the Spirit testify.*"? But two answers can be given. Many Protestants and modern experimentists, maintain that the Spirit bears witness by *the direct revelation* of *feeling*. Others quite as honestly, maintain that the Spirit's testimony, is in words to the understanding heart. The positions are antipodal; and if either is true, the other is false.

Some say, there are two witnesses, "our spirit," and "the Spirit of God," *with* it; but the Bible teaches not thus. There are three passages in which the Greek verb *Summartureoo*, is used. In Ro. 8, 16, our translators rendered it, "*The Spirit bears witness with our spirit*," but in Ro. 2, 15, we have the same word rendered, "*Their conscience bears witness*," and Paul again, says, Ro. 9. 1, "*My conscience bears me witness, by the Holy Spirit.*" The Spirits witness, on the subject of salvation, is *to us*, and to us alone. Hence Paul says, "The Holy Spirit is a witness to us." He. 10, 15, and no doubt the Spirit testifies through "*the laws, written* in our *hearts*." John says, "*It is the Spirit that bears witness.*" "This is the witness of God which he testifies of his son," and "*He that believeth on the Son, hath the witness in himself.*" Jno. 5. 16. To each, the Father, gives the Holy Spirit. Paul said, "The Spirit bore witness, saying that bonds and afflictions awaited him." Ac. 20, 23. When we say then that, the Spirit of God affords us divine testimony of our acceptance as servants, through revelations in words to our understanding hearts, we cleave to this, as the only infallible witness that we are the children of God. No one can rely on this witness, and tolerate, for a moment, that most doubtful of all witnesses, which is supposed to come through our emotional nature. With the assurance that, the Spirit of God, witnesses to our hearts that, we are new creatures—heirs of God, by adoption, we can well understand, ho

the Spirit, "Quickens," "*Purifies*," "*Sanctifies*," "Seals," "Justifies," "Dwells in us," "Fills our heart, with joy," "Leads us," "Comforts us," and is "*The earnest*," of a heavenly inheritance. Not only is the "Spirit ministered, through the hearing of faith," Gal. 3, 5, but, beyond the "*power of God*," in the Gospel, addressed to the understanding heart, the world has been favored with no Spiritual influence. All other, professedly, Spiritual lights and helps, are but impulses of the fleshly nature, are materialistic—sensual—and are of the world and worldly. The pernicious influences, of the "*impulsive philosophy*," no one can properly estimate. But if, we "*Walk in the Spirit*," the light of life, shines perpetually upon our pathway.

The following conclusions, seem inevitable, viz :

1. Neither has the world, *within*—the *a priori*—nor the world *without*—the *a posteriori*—revealed a spiritual truth ; but we are alone indebted to the revelations by the Holy Spirit, in the Bible, for all our knowledge of God, of Jesus Christ, of the Holy Spirit, our Spiritual obligations and of the future state.

2. The Spirit made full and complete revelations, gave all that pertains to life and godliness in the New Testament, and since its completion, nothing more has been needed, or added—nothing more will be given.

3. All who obey the voice of the Spirit, are one with God, and with Christ, are members of the same Spiritual body, are brethren.

4. In all that pertains to pardon, salvation and the future life, we walk by faith.

5. All the servants of God are led by the Spirit, are filled with the Spirit, have the witness of the Spirit that, they are christians, and exhibit the fruits of the Spirit, in their lives.

6. All professions of Spiritual light, or Spiritual life, by *direct impact*, *sensuous impulses*, *voices*, *dreams*, *instincts*, or by modern modes, are materialistic, fleshly—sensual—irreligious and pernicious.

7. The only hope of immortality, is in the faith revealed by Jesus Christ, and in the Spiritual unity of all Christians, as revealed in the New Testament.

CHURCH HISTORY—No. 10.

"THE FAMILY OF ABRAHAM."

In our ninth Historical dissertation, we saw the apostacy of the Family of Abraham consummated by calling a king to reign over the people of God. They said, in fact, we are weary of remaining a peculiar people, and desiring to be as our neighbors around us, we must have a leader to guide our steps, go out to battle before us, and to fight for us. This fatal step most fully evinced their loss of confidence in him who had delivered them from Egyptian bondage, miraculously preserved them through their forty years in the wilderness, and finally restored them to their rightful homes in the land of Canaan, God, as we have seen, gave them up to do the things that, seemed right in their own eyes, and they rejoiced in their liberty. Yet, the faithful Samuel desiring to afford them demonstrable proof of the deep turpitude of their sin in forsaking the standard of their fathers, said, "I will call to the Lord," and he will give you a sign. On that day, the "Lord sent thunder and rain, and all the people greatly feared the Lord and Samuel. They said to Samuel; Pray for thy servants to the Lord, thy God, that we die not, for we have added unto all our sins, this evil, to ask us a king." 1 Sam. 12, 19.

Samuel assured them that, the Lord would still protect them, if they would honor him. "Only," said he, "fear the Lord, and serve him, in truth and with all your heart; but if ye shall still do wickedly, ye shall be consumed, both ye and your king." Regarding himself, Samuel said, "God forbid that, I should sin, in ceasing to pray for you; but I will teach you the good and the right way." 1 Sam. 12, 23. The king who was regarded even as "God's anointed," very soon exhibited sad deficiencies in his attempts at self government. This weakness was especially manifested in his mistakes touching the treatment of his son Jonathan, and his son-in-law, David, the son of Jesse, A marked error, was committed in his philosophical treatment of the captured Amalekites. Through Samuel, Saul was ordered to "Go and smite Amalek, and utterly destroy all they have, and spare not, but slay both men and women, infant and suckling, ox and sheep; camel and ass." Saul commanded against Amalek, two hundred thousand foot men, and ten thousand men of Judah. He executed the order to the letter, except, taking Agag, the king to march

him triumph before his people, and a few of the best of the sheep and cattle to make a sacrifice to the Lord. As Saul returned to report to Samuel at Gilgal his success, he no doubt sincerely rejoiced with an overflowing heart in saying, "Blessed be thou of the Lord, I have performed the commandment of the Lord." "Samuel said, what means then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear." Saul, replied, by intimating that it was to gratify the people; but all was with the intention to sacrifice to the Lord. Samuel's reply was, "Hath the Lord as great delight in sacrifices as in obeying his voice? Behold; to obey, is better than sacrifice; and to hearken, than the fat of rams. For rebellion, is as the sin of witchcraft; and stubbornness, is as iniquity and idolatry, Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15th chap. This is the first experiment, which history affords of self government, and without the slightest reference to other failures it may be safely affirmed that, it is at last a bold effort even of the labors of God's chosen family, to perform an impossibility. A few of the striking historical incidents in the experience of these wonderful people, however, we wish to briefly note.

In a very short time, the giant Saul had so far failed in wisdom to govern the people of the Lord that, he was found consulting the witch of Endor, in the darkness of the night, for wisdom to direct his steps. In this instance, God performed a notable miracle in assuring Israel's king through the organs of the dead Samuel that, the Philistines should overcome the Israelites, and, "tomorrow shalt thou and thy sons be with me,"—in the state of the dead. On the next day, Saul's sons were slain, and when he discovered that, he was forsaken of God, and his countrymen, he fell upon his own sword, and ended his ignorant and corrupt life.

David succeeded Saul, to Israel's throne in 1048, years before Christ; not however, without trouble. He was first placed on the throne of Judah, and then of Israel. He reigned from his 30th to his 70th year. He enabled the people of God, once more to prevail against the surrounding nations, and God made to him, many very precious promises. Amongst others, the Lord said, "When thy days be fulfilled, and thou shalt sleep with thy fathers," I will set up thy seed after thee, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever." But as we have intimated, Da-

vid, reigned seven years in Hebron and thirty and three years in Jerusalem, and his son Solomon succeeded him 1014 B. C. 1 Ki. 2, 12. In coming to the throne, Solomon asked wisdom of the Lord to govern the family of Israel; and God granted to him, such wisdom as has never been enjoyed by another. He was not only popular with his own people, but was quite as much admired for his wealth and surpassing wisdom, by the surrounding nations. His wisdom, however, led him to make corrupting alliances with others; to sacrifice in high places.

The great work of his life, was to build a house in which the God of Israel could inscribe his name; for hitherto, his name was but in a tent. Jehovah gave exact directions in all the preparations of material. Hiram, king of Tyre, aided Solomon, in Cedar and other trees, from his dominion, and, "The house, when it was constructed of stone, made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was building." 1 Ki. 6, 7. When it was finished, the furniture was placed in it; as in the Tabernacle in the wilderness; and before it was opened, Solomon, bowed down with his hands spread out towards heaven, and made a most impressive prayer for God's blessings. The Father above responded mercifully—that he would hear and bless his people, while they looked to his house—to his name recorded on the Mercy seat, between the cherubim. "Said, the Lord, I have heard thy prayer and thy supplication, that thou hast made before me, I have hallowed this house, which thou hast built, to put my name there, forever; and mine eyes and my heart, shall be there perpetually." 1 Ki. 9, 3, When all was finished, and all the furniture was put in place, "The cloud filled the house of the Lord; so that the priests could not stand to minister, because of the cloud. For the glory of the Lord, had filled the house of the Lord." 1 Ki, 8; 10-11. The Temple was completed about one thousand years before Christ—put down by some 992 B. C. This may be regarded as Israel's most prosperous historical period. The nation was at peace with all the world, was abundantly rich, in gold, silver, sheep and cattle, and there seemed nothing wanting to perfect the happiness of the people of the Lord. Solomon's wealth led him, however, into luxury, and luxury led him into sin. In a few brief years, his power began to wane.

He reigned forty years, and after his death, the kingdom was

divided between his son Rehaboam, who reigned over the cities of Judah and Benjamin, and Jeroboam, son of Nebat who was made king over the families of Israel. This was about 975 B. C. Upon the division of the kingdom, the glory swiftly departed. Rehaboam's reign was mainly in comformity to the nations surrounding him; and at the end of seven years, he died; but in the fifth year of his reign, Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord and he took away all the golden shields which Solomon had made." 1 Ki. 14, 46. Abijam succeeded, in the kingdom of the two tribes in 958 B. C. Asa took his place, and was a good king, but to save certain property belonging to the house of the Lord, he formed alliances with Ben-hadad of Damascus. Nadab succeeded, but was wicked, and soon died. The successors of Jeroboam, who took charge of the ten tribes were generally, incompetent—wicked, and rebellious. A few good kings, like Hezekiah, reigned over Judah ard Benjamin, but the kingdoms—north and south, prospered not. As we have seen, the strength and glory departed from the people of the Lord in exact ratio of their derelictions from the laws and usages ordained of the Father, and about 600 years before Christ, the king of Babylon made war upon the people of the holy land, and Nebuzaradon, captain of Nebuchadnezzar, the king's guard demolished Jerusalem—burnt the house of the Lord, took all the treasures, and the people, save the poor, to Babylon, 610 B. C.

It should be kept in mind that, from the revolt of the ten tribes under Jeroboam, for a period of four hundred years, till the Babylonish captivity, the controversies and wars between Judah and Israel had been incessant. In the battle between Jereboam and Abijah, five hundred thousand chosen men of Israel, fell in one day." 4 Chron. 13, 17. Although most of the tribes adhered, at first to the northern kingdom, by degrees they yielded to the power and influence of their kindred in Judah, till but a remnant of the ten tribes remained. It is said, "The Lord was very angry with Israel, and removed them out of his sight," and it was intimated a hundred years before the captivity, that, "There were none left but the tribe of Judah only." 2 Ki. 17, 18. In the ninth year of the reign of Hoshea, the nineteenth and last king of Israel, the king of Assyria took Samaria, the chief city, and carried Israel away into Assyria, and placed the people, in the cities of the Medes." 2 Ki. 17, 6. The general impression with histo-

rians is that, the ten tribes were lost in the captivity; but 120 years anterior to this date, Israel had become powerless, the tribes had necessarily disappeared, and Judah had absorbed to a remarkable extent the chosen family of God. Their history from the reign of Abijah, affords but little interest, and can only be collected in fragments. The tribes, were not only concealed, but, were, to say the least, well nigh blotted out. The captivity was accomplished, when the kingdom of Babylon was at its zenith; and it lasted, till the inauguration of the Persian monarchy, which succeeded. When seventy years had been accomplished, in fulfilment of the prophecy of Jeremiah, "The Lord stirred up the spirit of Cyrus, king of Persia, to make a proclamation that, the Lord God of Heaven, had given him all the kingdoms of the earth, and charged him to build him a house at Jerusalem, which is in Judea. He urged upon all people to give assistance, and he restored the vessels of the house of the Lord, taken by the king of Babylon, and delivered them to Sheshbazzar the prince of Judah. There went up from bondage to the land of Judah, forty and two thousand three hundred and sixty souls, and from the day of their arrival, they began the restoration of their service, and in the second year, they commenced the rebuilding of the temple. Cyrus, Darius and Artaxerxes, heartily co-operated in building the new house of God, and it was finished the sixth year of the reign of Darius.

This restoration of the Jews was about 535 B. C., and in the seventy years that they passed without permission to attend to the ordinances of their fathers, they forgot much that was valuable, and adopted practices quite contrary to the law. Among other evils, they had married persons, not of the family of Abraham, but through the influence of Ezra, many were led to "*give their hands*," that they would change their lives. Ezra 10, 19.

A copy of the law was found, and the people stood up to hear from morning to evening, the words many of which they had forgotten that were translated or explained, and when they understood, they wept aloud, and as they saw where they had failed, resolved to obey, Nehemiah. 8, 1-18. The book of Nehemiah brings the history of the Jews to 434 years before Christ, and it is the last reliable fragment of the history of the nation except the prophecy of Malachi, which is supposed to come within 397 years of our era. Of course, the records, from the carrying away into Babylon to Christ, or for fourteen generations, are quite imper-

fect. From Josephus, the Jewish historian, we may learn much regarding the family of Abraham, during the four hundred years that preceeded the birth of Christ; but in opening the New Testament history, we find a much more life like picture. There are a few facts in the history of the Jews, in the New Testament which we should seriously consider.

It pleased the Heavenly Father, to offer salvation first, to the Jews, through the Messiah. "He came to his own,"—possibly, such Jews as were prepared by John the Baptist, and his own, received him not, but to as many as received him, he gave the privilege of heirship in the new kingdom. Jno. 1, 12-13. This was the first intimation that, heirship was not by blood—nor of the will of the flesh, nor of the will of man, but by faith in the Lord Jesus Christ.

Few, indeed, of the favored people, received the Savior, but as a consequence, their destruction was plainly foretold by our Lord. He called it the end nf the world, and assured them that, their temple should be demolished, "There shall not be left here one stone npon another, that shall not be thrown down." He told them, that, "men, angels, nor even the Son of man, could tell when the end should come," but he gave them the signs that, should precede it, and said that, at least, one of the twelve—(John) would survive his coming; and that, that generation should not pass till all should be fulfilled. He was particular, to instruct the disciples in the line of conduct they should observe. They were to flee from the city at the approach of the Romans, and it is asserted that, forty thousand, crossed the Jordan, and dwelt at a place called Pella. For their disloyalty, God exterminated the Jews as an organized people, and Titus Vespasean, took possession of the devoted city on the 12th day of September in the year 70 of our era. From that, to the present, the ancient people of God, have possessed not a country, or city; and the possibility is, they will remain wanderers upon the earth. While the discussions, in regard to the restoration of the Jews to Palestine, and salvation, by another Gospel, may afford, amusement, and even interest; we look for no new order of things for their special benefit.

It would be well, in closing our article, with reference to this very interesting nation, to remind the student of Sacred history, of the monumental argument, drawn from Jewish history, in confirmation of the truth of the Holy Scriptures. Had we but one

argument to confirm us in the truth that, God spake to the Fathers by the Prophets, we could not pass the evidence exhibited in this wonderful nation. Any person who will read the 28th chapter of Deuteronomy, in connection with the Prophecies of Isaiah, Jeremiah, Ezekiel and Daniel, and weigh well the predictions touching the rejection of the Messiah, the intense sufferings foretold in the seige of Jerusalem, and the final overthrow of the nation, can scarcely doubt that, God is in the history of the children of Shem.

This argument, is scarcely inferior to the monumental evidence, offered in regard to the kingdom of the Messiah, on the rock, against which no successful opposition, eould prevail. These very meagre Historical sketches of the Jews, we deem important, in introducing to our readers, the history of the Spiritual temple, which yet stands, and will not likely be thrown down.

TO DAY.

"Now, is the watchword of the wise. Now, is on the banner of the prudent. Cherish thy to-day, and prize it well. Leave the past to thy Redeemer, intrust the future to him, and to-day, tend carefulỵy the minutes, before they are buried in the past." So says the poet and the wise man, but, how difficult for the young to take heed to the admonition. They are gay and thoughtless, and look to the future for all the bright and beautiful things that life can bestow. It seldom occurs to them that, their bliss or woe may depend on the actions of to-day.

Here is a young person who understands the Gospel of Christ. She is often impressed with the thought, "The Savior died for me." To-day, it is my duty to show my love to him. It is now, my duty to take his yoke and learn, like him, to be meek and lowly in heart! She is almost persuaded to be a christian, but the pleasures of the world divert her from her purpose, to day, and to-morrow. Next day, she perhaps, feels less interest, and soon in the whirl of life, she forgets her God. Years pass, and she takes the lone passage to eternity.

There are none to walk with her through the valley and shadow of death—none to say, "well done good and faithful servant." Sad is it, that the young, so often neglect, to-day, the things that

make for their peace. I remember one of talent, education and high hopes of brilliant career. His physician said to him, "You can live only a few hours." He had not thought of death, and in terror, he sent for a preacher. He remarked as soon as he came to his bedside, "Three years ago, I learned it was my duty to believe in Christ, to repent of all my sins and be baptized for the pardon of them. I knew this was the teaching of the Bible, but it was not popular, and I was ashamed to confess my belief. Is it too late now? I am not ashamed to-day. I would gladly obey God." The family he was with, prevented his obedience. He died in anguish, lamenting he had not till then, known the priceless value of to-day. Young friend, the deeds of yesterday —of your past life, still stand against you. If you will, they may be blotted out. To day. C. F.

BE KIND TO EACH OTHER.

"Be kind to each other,
The night's coming on,
When friend, and when brother
Perchance will be gone."

It is strange we ever need suggestions of this kind, when we know, how much the happiness of life is increased by tender consideration for each other, and what deep gloom is thrown across our pathway, by unkind words and actions from those we look to for support and comfort.

There is sorrow enough, when we live in love, but meeting with sympathy and affection, we can bear it, and be thankful. When strife and bitterness arise, there is nothing to soothe the aching heart—nothing earthly to cheer, and we can find happiness, only by coming humbly to our Father's feet, and casting our burden on the Lord. We thank him for such a sweet refuge in times of sorrow. The world, our part of the world has been full of strife, and now, when the storm of bloodshed, of murder has passed away, there is frequently contention among the disciples of Christ, We do not remember the expression of the Psalmist, "Behold, how good and pleasant it is for brethren to dwell together in unity."

In religious papers, articles are published, in direct opposition to the spirit of the Master. There seem to be so many causes of difference among us, since we have become numerous, and in some States, wealthy. Quarrels arise about fine meeting houses, fine organs, eloquent preachers, Universities and other matters we need not mention. Old brethren, who have spent their lives fighting for the cause of Christ, are fighting each other, and publishing articles that might make angels weep, if they feel sorrow when christians forget the Savior's spirit of tender, earnest love. Editors of Religious Journals, to whom the people look for help to be better—more intelligent and Christ-like, make unkind remarks of each other, and instead of encouraging all to do what they can, for the common cause, rather discourage those who differ from themselves. Do wealth and power have this influence? I remember the time when we had no colleges, no large meeting houses, no eloquent preachers to quarrel about. Organs were not thought of. The brethren and sisters did the best they could in singing, and "making melody in their hearts to the Lord." Religious papers were rare. When one did come, its words of comfort and peace went round the neighborhood. The sisters read it all through, and gave the instruction it afforded, to those who had no opportunity of seeing it. They were plain women, studied the Bible, taught it to their children and loved each other. Plain, earnest brethren often conducted meetings, directing attention to the Savior, and pointing out the importance of an earnest, humble life, before him.

The one great question was, What does God say on this subject or that? I have seen brethren, gathered from all the different churches, sit down together, to search for truth, and come to the same conclusions, before they parted. This earnest desire to know the will of God, united them in the bonds of love. Some did not know grammar, but were considered eloquent, if they knew the truth. The eloquence was in the truth, and it made them loving and devoted to God and their brethren. I think we were then happier and better, than we are now, when we have so much to be thankful for—so many sources of intelligence. The years are very swiftly passing. and if we can learn to "be kind to each other," before the night comes on, in which our brethren and friends will with folded hands, be laid to rest, there will be more comfort to us at the last. Whoever stood by the coffin of one he had warred with, without bitter grief—with-

out yearning to clasp to his heart, the cold, helpless one, now so far away from all expression of his repentance—without feeling that he would give the world, if he had been tender and gentle?

If we could have pity for each other, instead of unkindness—could settle all our difficulties in private, instead of blazing them abroad in religious papers to trouble others, as well as ourselves, there would be more christian feeling, among the readers of these journals, as well as the writers. Papers conducted in a truly christian spirit, would do more good in a world living without God, and without hope. When the example set by Christians is pure and undefiled, it is a light—a radiance, leading the wise men of earth to Christ, that they may lay their treasures at his feet, and spend their lives in his service. When his spirit animates his disciples, it is to the character, what perfume is to the flower, or color to the rose—a principle adorning and enriching all with fragrance and beauty. C. F.

SIGNS OF THE TIMES.

While we have not traveled as fast as we desired, in our introductory Historical Sketches, the general satisfaction, manifested by so many good men and women, has been very encouraging to us. From our first conception of the thought of giving our attention to Religious History, the field selected has become more and more inviting. The absolute necessity, however, of such investigations amongst the brethren, has recently become quite apparent. From the moment we determined to write npon church history, we felt fully satisfied, that any labor in this direction, without first defining the subject, would prove abortive. We must know what the church is, how, when and where it was planted; and see clearly, the day of its childhood and manhood, before it will be possible to give a correct history of it. There is perhaps no one who will note the indications amongst our writers and speakers, that will not see at the slightest glance, the importance of an examination of the ground we have claimed, and the principles we have inculcated. No one we presume, at all familiar, with the religious discussions amongst the people, who claim to be disciples of Jesus Christ, can help seeing, there are signs

which by no means indicate peace and progress. It is said "straws show how the wind blows," and we are of the judgment that, we can give indications, which very sensibly suggest the necessity of a full survey of our claims before God and men. We respectfully submit for consideration a few matters that should be well understood by us.

Bro. H. Exley, of Long Grove, Iowa, a Teacher from England, returned during the past summer, by invitation, to spend a short time in his native land. At the yearly meeting at Leicester, he was waited upon, by a committee, to ascertain if he would hand the bread and wine, to an unbaptized person, who was seated, without invitation, amongst the saints? The reply was that, he would assume no responsibility on the subject. The brethren refused to co-operate with him. In this instance, Bro. E. did not claim that, unbaptized persons had a right to partake, but if they thought proper to do so, it was not his province to interfere. The brethren, some years ago, after Bro. P. S. Fall had preached in England, refused him the bread and wine, because he had fellowshipped persons who owned servants. Such matters must be examined to secure peace.

In a recent discourse by W. T. Moore, Cincinnati, Ohio, he maintained that, "We have been half a century, in our childhood period, but should now take on the form of organic life, and present ourselves before the world in a mature manhood." The editor of the Apostolic Times, asks for explanations. We hope Bro. Moore, will speak plainly.

Is it not generally known that two of our very popular editors, brethren B. Franklin and Isaac Erret, have been skirmishing for a considerable time? Has not Bro. Franklin intimated dangerous unsoundness in various ways? and has not Bro. Errett construed the intimations, into progressive movements of the age, which Bro. F. and coadjutors refuse to see?

Have we not heard the report of a heavy gun come over the plains, from the Creath battery, charging gross apostacy from the simplicity of original principles?

Has not a voice come down from Canada, denying the authority of all official machinery in religion?

Is it not an unsettled question, to determine whether the church is competent for all spiritual labor?

Do the signs of the times, indicate that, our love for the truth and for each other, is sufficient to enable us to examine all matters, as christians should do?

If the unity of the Spirit, can be restored in the bonds of peace, all will be well. If not, we must give place to wiser and better men. God's plan and work must proceed.

OUR COLLEGES.

In the confidence that High Schools, and Colleges. serve a valuable purpose, in the advancement of both intellectual and moral culture, we purpose to call frequent attention, to the labors of such institutions as may indicate that they are under sound christian influences. When, however, fully satisfied that Schools are employed merely for building up factions in religion, we may not find it convenient to give them attention. Some quarter of a century, or more since, various Schools were established in different parts of the land, avowedly with the view of training youth on christian principles, but from causes, which we need not here specify, in quite a number of our American States, the masses of even christian people, have well nigh lost sight of them; and such institutions, to say the least, are exerting little or no influence over most of the youth of the country. So soon as we may be able to secure valuable information, we hope to be able to give the public detailed reports of the good work of various colleges under christian administration.

PROGRESS OF THE CAUSE OF TRUTH.

It would be exceedingly gratifying to us to give general and full reports of the success of the Gospel in different portions of the earth, but we are reminded that, our Journal was not designed as a mere newspaper; and there are other most valuable journals of a character better suited for this necessary service, than the Religious Historian. We consider it however, in perfect keeping with our purposes, to give our readers such encouraging facts as may tend to excite christians generally, to greater industry, in their sacred mission. "All the family of God, in heaven and in earth," can but rejoice at the up building, and outgrowth, of the church of God. While we see encouraging reports from most of the States of America, good news comes to us from Canada,

from England, from Jamaica, and from Australia. In the reports from no section of the world, are we more rejoiced, than from the land of our ancestors, "Old Virginia," which we have long promised to visit, "but have been let hitherto."

Brother G. W. Abel, reports 352 additions at a few meetings, through his labors, with the help of two or three other brethren, in three months. We do not recollect so great interest in the State at any former period. We are really surprised to see the vast numbers that are turning to the Lord, wherever the pure word is preached. Laborers in the vineyard, certainly, meet with unusual encouragement in every section of the earth. We hope to hear of good results from the labors of our beloved brethren, T. B. Haley and J. C Keith, who recently went to California to work.

"*The Evangelist*," by them, "for free circulation," is before us, and we feel that it is a satisfaction to say to our brethren, we are with you in spirit. Work, work, earnestly, Dear Brethren, the time is short.

Brother D. OLIPHANT, of London, Canada, has kindly furnished for the Historian, an excellent report of his Evangelical labors, from January to June 1872, which we would be pleased to publish in detail, but it strikes us, that in two remarks, we cannot only do Bro. O. full justice, as to his labors; but also, offer an additional thought of some value.

In the first place, in all that was accomplished, our aged Bro's. six month's work, he evinced sound judgment,correct knowledge of the word of life, and fully satisfied us that, his labor with the churches, was of immense value to the brethren.

In the second place, it seems to us, the labor was of too grave a character for popular effect. The effort, was to place the congregations in a working condition. Reports of warmer blooded young preachers, are generally more sparkling, but we doubt if they are more valuable. We thank Bro. Oliphant, for his earnest good wishes regarding the Historian, and it will be our ambition, to make the Second Volume still more valuable.

Brother B. F. Manire, of Winona, Miss., under date of Nov. 16th, writes, "There have been some fifty additions in the bounds of my labors, since July, "with much increase of zeal and love among the brethren." (This report is just enough, and it tells all.) Bro. M.'s favorable opinions, in regard to our present labor, in the Historian are fully appreciated, and we hope to come up to the measure of useful labor desired.

Brother L. Marratt, and Bro. Hume, had 64 additions, at Camdenville, Anderson Co., Ky. at a meeting including the 1st Lord's day in October, 1872.

Bro. C. Kendrick, reports favorably of the Texas State meeting in October. The brethren condueted business in a loving manner. There were 16 additions, and Bro. R. M. Gano, of Ky., continued the meeting. Bro. J. Patty, was sent out, to visit the churches, raise funds, etc. The next State Meeting is to be held at Waco, commencing on Friday before the 1st Lord's day in July, 1873. All anticipate a good meeting.

PROCEEDINGS

Of the East Tennessee and South Western Virginia Co-operation Meeting, held with the Poplar Ridge Church, Sullivan County Tennessee, from Sept. 7th and 9th, 1872.

We thank the brethren of East Tennessee and Western Virginia, for the report of their very interesting meeting.

Our readers, will doubtless be surprised that, in Russel and Washington Counties Va., there were seven Congregations reported; and in Sullivan, Johnson, Carter, Washington, Green, Hamlin and Cocke Counties, upper East Tennessee, there were twenty six churches represented. From the deep interest manifested by the brethren in Co-operation, in regard to Evangelizing, Education and Sunday Schools, we can but conclude the cause is prospering in our Switzerland possessions of Virginia and Tennessee, and from our acquaintance with some of the teachers, we are satisfied the saints are generally intelligent, firm and earnest in the cause of our Blessed Savior. An able address, delivered on the occasion by Bro. James Miller, upon the subject of Repentance, is published in the proceedings of the meeting. The next Co-operation, will be held at Bristol, to commence on Eriday before the second Lord's day in Sept. 1873. We trust that, we may be able to be with our Brethren, at their next meeting. In East Tennessee, we began our labors as teacher.

"*The Office of ihe Holy Spirit,*" by R. Richardson, $1 50, for sale by Bosworth, Chase and Hall, Publishers, Cincinnati, Ohio.

RELIGIOUS TRACTS.

Brother D. Oliphant, of London, Canada, has sent us four very good Tracts, any one of which can be had, by the hundred at 2 cts. by remitting as above.

"*The One Body of Christ.*" The object of this excellent Tract, is to present the Gospel ground of Christian Union, and it cannot fail to do good wherever read.

"*The Spirit of God.*" It is rarely the case, we find a discourse of 16 pages, equal to this.

"*The Gospel of Christ,*" is a good production of 14 pages.

"*The New Altar,*" Is a letter to the operater in a revival effort, and a single sentence will show the main thought. The author says to the revival preacher, "Your Altar is authorized by the Lord in his Oracles, by the Spirit since the Oracles were written; or it is only sanctioned by fallible men."

"THE EVANGELIST."

Brother T. M. Harris, of Atlanta, Geo. proposes to commence a Monthly called "The Evangelist," Jan. 1873, devoted to New Testament Christianity," and promises to "Wage a fearless warfare against error and superstition, and will labor to restore primitive order." "The Missionary work, will be a speciality." He intimates also, the publication of a dozen discourses from representative brethren, in the First Volume. Knowing brother Harris, to be an intelligent and earnest advocate of truth, we most cheerfully commend the Evangelist to our readers. Subscriptions will be received at the Office of the Religious Historian, Nashville, Tenn, Terms $1.

SISTER LOU WHITE, of the Church at Franklin College, Tenn, has left us for the spirit land. She was ready when the pale messenger came and calmly obeyed his summons. We are thankful the frail children of earth can live and die in the hope of a blessed immortality.

C. F.

CLOSE OF FIRST VOLUME OF THE RELIGIOUS HISTORIAN.

WE are sincerely thankful to God, for the success that, has attended our imperfect labors in the first year of the RELIGIOUS HISTORIAN. We feel under lasting obligations to those who have exerted their influence in its circulation, and filled our heart with gladness, by their words of encouragement. In our preliminary dissertations, we have attempted little more than an introduction to the study of Religious history. In our Second Volume, we purpose, a scriptural examination of the planting and organization of the Church of Christ. Whilst we think, we have studied the main questions, connected with the origin and work of the church in the first century, we earnestly desire to have the advice and friendly suggestions of all who love the truth, and we hope our fellow laborers in the kingdom, will not permit us to occupy the field of Church History alone. We desire, the hearty co-operation of all our brethren, and all who desire to know the truth.

DR. JOHN W. RICHARDSON, of Rutherford Co. is no more. He passed from earth, Nov. 19th, 1872, after a pilgrimage, of 63 years lacking four days. As a citizen, a man of business, a statesman, he was among the first of our country. As a physician, a friend to education—to the general improvement of his fellow beings, none surpassed him. He derived his greatest happiness from the religion of Christ—and for nearly 40 years, he was an earnest; prompt, intelligent christian. The Father in heaven alone knows his numberless acts of charity, performed in secret. Those who were with him most, best knew the purity, the true loveliness of his character, and only widows and orphans who have lost the tenderest of husbands and fathers, can form an idea of the deep sorrow occasioned by one chair at the fireside becoming vacant. We weep with you, dear sister. We have known the sincerity of his friendship, in sickness and sorrow. We know too, how lone and desolate you are left, without his gentle care. We mourn with his children. The pure and the good pass one by one, from our midst and the ties that bind us to earth, grow weaker.

Our Father knows what is best. May those who so deeply feel his absence, be soothed by the thought that he rests, after a life of toil, on the bosom of the Savior, and may we all be gathered home to that beautiful world, where pain and sorrow are not known, and death is never felt or feared.

T. F.
C. F.